

# A Voyce from the Heavenly Word of God;

W 2814 L Talley  
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A Representation to every Member of Parliament of the Commonwealth of England,

In the Behalf of

Mr. JOHN LILBURNE close Prisoner in Newgate.

WITH

The sighs and lamentations of many of the free born People of England for Justice and Equity, whose names are hereunto subscribed, on the behalf of themselves and others.

**T**he Lord Jehovah alone is the Power of all powers, King of kings, and Lord of lords: By me Kings rule or Ragin, and Princes decree Justice, by me Princes Rule, and Nobles, even all the Judges of the earth, Prov. 8. 15, 16. thus with the minde of God, all the people that fear God do acknowledge all powers to be of God, Rom. 13. 1, 2, 3. 1 Pet. 2. 13, 14. 2 Chron. 19. 4, 5. These Scriptures discovering the reason why Powers are set up of God over people: First, Rulers are not a terror to good works, but to the evil, Rom. 13. 3. For the punishment of evil doers, and for the praise of them that do well, 1 Pet. 2. 14. And as Jehubbabads charge was to the Judges which he set over the fenced Cities of Judah: thus he said unto them, Take heed what ye do, for ye judge not for man, but for the Lord, who is with you, or should be with you in judgement; wherefore now let the fear of the Lord be upon you, take heed, and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts, 2 Chron. 19. 4, 5, 6, 7. And as Moses charged the Judges, to hear the causes of their brethren, and to judge righteously between every man and his brother, and the stranger that is with them: Ye shall not respect persons in judgement, but ye shall bear the small as well as the great: you shall not be afraid of the face of man, for the judgement is Gods, Deut. 1. 16, 17. For the Word of the Lord saith, Cursed is he that perverteth the judgement of the stranger, fatherless and widow, and all the people shall say Amen, Deut. 27. 19. mark the words of the Queen of Sheba to Solomon, Happy are the men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom, therefore the Lord made him King, to do judgement, and justice, 1 Kings 10. 8, 9. For when the righteous are in Authority the people rejoice, but when the wicked beareth rule, the people mourn: The righteous considereth the cause of the poor, but the wicked regardeth not to know it, Prov. 29. 2, 7. for he that ruleth over men must be just, ruling in the fear of God: So shall he be as the light of the morning, when the sun riseth, even as the morning without clouds, as the tender-grass springeth out of the earth by clear shining of the after rain, 2 Samuel 23. 3, 4. for the paths of the just is as the shining light, that shineth more and more unto the perfect day, Prov. 4. 18. It is joy to the just to do judgement, but destruction shall be to the workers of iniquity, Prov. 21. 15. For the ways of man are before the eyes of the Lord, and he pondereth all his goings, Prov. 5. 21. For the eyes of the Lord run to and fro through the whole earth, to shew himself strong in the behalf of them whose hearts are perfect towards him, 2 Chron. 16. 9. Zach. 4. 10. Jer. 16. 17. Now he that is just shall surely live.

Thus are the charges of the everlasting God to all Princes or Parliaments, or Magistrates and Judges, that will obey the command of the God of Israel; and in so doing, you or they glorifie his name, and gain to your selves everlasting comfort.

But now seeing the cause wherefore the Lord hath ordained a power to be over people, and the rule for them to walk by, as is abovenamed, and you the present power that we are under, as you do declare your selves to be the Parliament of the Commonwealth of England, whom we own in all, as all powers are of God, praying for the preferation of you, according to the Command of God by his Apostle, that we may lead a quiet and peaceable life, in all godliness and honesty, 1 Tim. 2. 1, 2. and willing to assist you to the utmost of our power in all well-doing, to the glory of God, and Comfort of his people: And we the free born people of the Commonwealth of England, do understand you do declare your selves free and willing to do good for the free born people of this Nation, in setting the oppressed free; and you professing your selves to have much of the knowledge of God amongst you by your Declaration, teachers of others, therefore hear all ye people, and hearken O earth, and all that therein is, and let the Lord God be witness against you, the Lord from his holy Temple, if you justify the deeds of that wicked Parliament, who are destroyed and gone out like the snuff of a candle: Wo unto them that devise iniquity, and work evil upon their beds, when the morning is light, then they practise it, because it is in the power of their hands, who make a man an offender for a word, as did the late Parliament against Mr. Lilburn, who made an Act to banish him for words, which was the ground only and alone that that most illegal and unjust Act had its foundation from, because mens wills would have it so, and so their wills must become a Law, by this infamous Act, not only to fine Lieur: Col: John Lilburn (as that Act calls him) in seven thousand pounds for words, but he must go into perpetual banishment, and if he return he must suffer as a Fellow: evil being the womb in which this most bitter inhumane, illegal Act had its conception in the bowels of iniquity, to make their will a destroying Law, contrary to the Law of God, and the Law of Nature, which is to do unto all men, as they would have all men to do unto them: Now judge you, whether the late Parliament hath done to Mr. Lilburne, as they would be done by? or if any of you of this present Parliament should have any such Act and Fine made and past against you, or any of your near relations judgeth.

But blessed be the Lord which judgeth righteously, and hath not spoken his word in vain: For the terrible ones are brought to nought, and the scorner is confuted, and all that watch for iniquity are cut off, that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, Isai. 29. 20, 21. If a word against a man be but a trespass, as Christ saith, Matth. 18. 35. a man should forgive a man his trespasses untill seventy times seven; and seeing it lies in your power to forgive trespasses, if ye from your hearts forgive not every one his brother his trespasses, how shall Christ forgive you, Now how much rather that wicked Act, wherein there was no trespass worthy of such an Act to be made, as in itself it doth plainly appear.

Further, we humbly intreat you to consider the dayes that are past, in which wicked men did reign, being the late Parliament, whom the Lord by means hath rooted out; Did not the Heads thereof judge for reward? Mic. 3. 11. But we hope better things of you, and if you will seriously consider with your selves, to preserve the life of Mr. Lilburn, in making void that most illegal Act pretendedly made against him, and let Christ be your example, who came not to destroy mens lives, but to save them; and see how he reproved his Disciples for desiring fire to come down from heaven to destroy mens lives; but Christ reproves them, telling them they knew not what spirits they were of: therefore consider what spirits ye are of, if ye have the spirit of Christ, from that spirit we are sure proceeds these fruits, love, joy, peace, long-suffering, gentleness, goodnesse, faith, meeknesse, temperance; against such there is no law, Gal. 5. 22. For every tree shall be known by his fruit, Mat. 7. Men cannot gather grapes of thorns, nor figs of thistles; neither doth a fountain send forth at the same place sweet water and bitter, Jam. 3. 11. Neither can any say they have Abraham to their father, if they do the works of the Devil, who was a murderer from the beginning, John 8. 39, 44. therefore be sober and vigilant, and consider the words of Christ, that valued the life of man more then all the things on earth, Matth. 6. 25. For we know the Lord is of long-suffering and tender mercy, and would not that any should perish. Now lay this to heart we intreat you, for your own good, that the guilt of Mr. Lilburns blood be not upon you, seeing the word saith, He that biddeth any God speed in any evil, is partaker of their evil deeds, 1 John 10. 11.

So we desire you that you go not into that way of those wicked men which made that most wicked Act against Mr. Lilburn; for they that justify the wicked, and condemn the just, even they are abomination to the Lord: If we be not mercifull to another, how shall we expect mercys at the hand of God, seeing we all, nay, the best of men, are to great offenders daily to his glorious Majesty, the Lord of Hosts; and shall a man have his life taken away for a word, which wicked men took as an offence; and will you justify men in their wickedness, and neglect the righteousness of God in doing of Justice? and when your pleasure is you will save a mans life though condemned to die according to the Law. Consider we pray you, and be not worse then the unjust Judge, who feared not God nor regarded man, yet he heard the cry of a poor widow that cryed unto him, Luke 18. and how many thousand hath cryed daily unto you for justice in the behalf of Mr. Lilburn, yet none can be heard? Consider we humbly pray you how it grieveth the souls of those that fear the Lord, to see how hard you deal with Mr. Lilburn in keeping him close prisoner, debarring him the company of his friends; more hard usage then was received from the heathens of Paul, though he was accused to be a raiser of new Sects, yet when he was a prisoner in the Castle, kept by the chief Captain, yet had he his liberty for his friends to come to him, as appeareth by Acts 23. 16. for when Pauls sisters son heard of some lying in wait to destroy Paul, he went and entred into the Castle, no man forbidding him, to acquaint Paul with it, and when Felix commanded a Centurion to keep Paul prisoner, these are his words, to let Paul have his liberty, and that he should hinder none of his friends to minister unto him, Acts 24. 23. as also did the heathens suffer Paul to live two years in his own hired house at Rome, forbidding none to come to him, Acts 28. 30. and if Paul who was a Jew had this liberty of heathens, would it not grieve any soul to see the Freeborn people of this Nation (who profess themselves Christians) so cruel one to the other? Therefore we intreat you to let Mr. Lilburn have his liberty, that his friends may come to him.

And lastly, we desire you to consider these our requests (reading as we hope) for the good of all, and especially those that fear the Lord; and let us not be accounted your enemies by declaring unto you the truth, or in desiring the innocent blood of Mr. Lilburn might not be suffered to be spilt, to satisfy the lust of his bloodthirsty enemies. Consider the innocent Uriah which was slain by Davids command to satisfy his lust, which caused him much repentance for it, Psal. 51. for which sin the Lord would not suffer him to build him an house; and for that sin, the sword did not depart from his house all his daies. Seeing it lyeth in your power to save the blood of Mr. Lilburn that it be not spilt, by making void that most illegal Act, and that all Tryals thereupon against him be nul and void; but if Mr. John Lilburn according to the Law of God (which should be the foundation of all Laws, to try all men by, but especially those that profess themselves Christians) were he worthy of punishment or death, if we did know it, we should not desire it, contrary to the Law of God. Therefore hear what the wise man saith, Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but not be heard, Prov. 28. 9. He that turneth his ear from hearing the Law, his prayer shall be an abomination to the Lord. Give instruction to a wise man, and he will yet be wiser; teach a just man, and he will increase in learning. So hoping you will hear our just requests, that we may be happy messengers for Mr. Lilburns deliverance from his cruel and causeless bondage; so you will not only have the praise of men, but of God: and in so doing you will oblige your friends, who as in duty bound, shall ever pray.

Ralph Willis  
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MR. JOHN LUTHER

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